



The AMERICAN FRIEND

[JANUARY 31, 1952]

From the Hill of Vision

WE stand today upon a hilltop from whence we, as a people, have never before looked out on life's duties. If there should come into our vision possibilities of which we have never dreamed, is it not because we have a wider range from the higher and more forceful relations of the Church? And will we not be brought under greater responsibilities to put forth a greater and better systematized effort to carry out the purposes of our mission? The high life of our people will be manifested to the world, just so far as we move out under the leading of the Holy Spirit, in the conflict against sin and in rescuing the people from its power . . .

The widespread and unoccupied fields in the rural districts in our older States appeal to our sympathies; and the broader opportunities in the great West and South offer fruitful fields to the Church. Macedonian cries are on every hand, "Come over and help us," and are heard by our people; and many of the workers are only waiting to be sent into those fields. . .

To reach out and supply this needed help ought to be . . . the concern of the Five Years Meeting of the Society of Friends in America.

From the record of the first session
of the Five Years Meeting of Friends
1902

Golden Anniversary of the Five Years Meeting of Friends —
the Five Years Meeting opened its first session at
Indianapolis, Indiana, October 22, 1902.

.. Correspondence..

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. MILTON

RUFUS JONES MATERIAL REQUESTED

To the Editor:

Elizabeth B. Jones and Mary Hoxie Jones are sorting the letters and papers of Rufus M. Jones. This collection will be kept in the Library of Haverford College.

We are asking for recollections or stories about Rufus Jones which might be added to this collection.

We are also asking for letters written by Rufus Jones. If you do not wish to part with the original letter, will you make a copy of it or send it to us to be copied?

All material should be sent to:

Haverford College Library
(Rufus Jones Collection)
Haverford, Pennsylvania

Elizabeth B. Jones
Mary Hoxie Jones
Haverford, Pa.

NEW LONDON FIRE

To the Editor:

Many Friends throughout the United States were shocked and grieved to learn of the fire on November 18 which totally destroyed the New London Friends Church. Only those who have lived through a similar experience can possibly know what that loss has meant to New London Friends to the community, since the church serves as the center of that farming area.

On a visit to New London during the Christmas period, I was very glad to see that Friends have sufficiently recovered from this shock to start planning for a new building. I understand that a drive is now underway and that about half of the funds are now in hand or promised, including insurance.

It has occurred to me that many Quakers may want to help New London Friends at this critical juncture, by participating in their building fund cam-

paign. Small gifts would be one way of showing our fellowship with them.

New London has been and still is an important place on the map of American Quakerism. Assistance to Friends there is one way of assuring its continuing service to the local community and to the wider Quaker community.

Those interested in contributing are urged to send their gifts or pledges to Russell Newby, R. R. 1, Russiaville, Indiana. A large number of small gifts would be a great encouragement to them.

Sincerely,

Leonard S. Kenworthy
Brooklyn College,
Brooklyn 10, N. Y.

Editor's Note: Friends were asked to contribute to the building fund of New London Friends rather than send flowers in memory of Charles Cosand, Friend and teacher who passed away on January 20.

ON BUSINESS MEETINGS

To the Editor:

I have just read with much interest the fine article in the October 11 AMERICAN FRIEND by Leonard Kenworthy (The Quaker Meeting for Business). During recent years Francis E. Pollard and I have corresponded on this very subject of Quaker business meetings. He wrote a very fine little book on the subject called *Democracy and the Quaker Method* which should perhaps be better known among American Friends and might usefully be reprinted by them. We both agreed that Friends could use some of the new light thrown by modern psychology (and psychiatry) to analyze more clearly what the silent pause in meetings is need for and used for.

I looked with keen eagerness but, I must say, in vain for some of this new light or better explanation in the above article. The nearest the author comes to what I looked for is the paragraph at top of page 331 starting with "One of these is the spirit of openmindedness . . ."

Though not a Friend, I have known well a good number. I have participated

in many meetings for worship and Friends business meetings and written about them. I disagree with Leonard Kenworthy when he writes that the clerk or some other member "... may suggest a period of worship in which Friends strive to find their way out of the impasse which they seem to be approaching."

The human mind is either receptive and open or else it is active and made up. It cannot be both at the same time. The very point of getting a silent pause inserted into discussion is to relax that tense identification of member with some cause or policy or side in the controversy. Why? To let God speak of course. God does not speak to the one who is "striving to find a way out."

In a pause suddenly coming into a tense controversial argument back and forth, with some heat, a thing happens that is of the most weighty importance (not only to Friends, but to us all who seek peace for this tragic world). It is a fact that we all have two minds, and one mind can look upon the other. This occurs in silence when the member relaxes his hold or identification with the argument and objective he is trying so hard to win; when he says to himself with deep sincerity, more even than to win this argument, I want truth. I want to be open to God's will. In a split second the second mind can catch a glance at the "made-up" or "active" mind. It is the power in all of us to see ourselves; the truth that speaks to every man.

Frank E. Walser

Kingsley,
Pennsylvania

"CASA DE LOS AMIGOS"

To the Editor:

Friends will be interested, I am sure, in a recent development in Mexico City which demonstrates once again the power of cooperation and working together for a common purpose.

For several years the Mexican Friends Service Committee had seen the need for a Casa de los Amigos (Friends House) here in this city of three million

(Continued on page 40)

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Editorials . . .

The Five Years Meeting — the Maturing of a Fellowship

WE sat together as a Committee to plan for the observance of the golden anniversary of the Five Years Meeting. Some of us had been reading from the records—from the first general conference held at Richmond in 1887, the two succeeding conferences, and then the first sessions of the Five Years Meeting held in 1902. Here were some of the great names of those years: Timothy Nicholson, Edmund Stanley, Rufus M. Jones, James Wood, S. Edgar Nicholson, Absalom Rosenberger, Eliza Armstrong and many others. Some of us had known some of them, but for the most part we had to release our imagination and our hearts to sit with them in their first attempts to re-establish a fellowship that had been broken by the American expansion westward, the Quaker migrations, the geographic distances and the unfortunate spiritual divisions.

AS STREAMS CONVERGED

The area of Quaker dispersion was past. The tide was turning—or should one say that the diverging streams were now converging. Though not understood as such at the time, it was somewhat like the ending of exile. Such a turn in the history of a people is not just one unalloyed joy. Too much had transpired over a hundred years which had driven wedges deep within the Society of Friends. These diversities ranged from the slight or great differences in outward forms to a deeper spiritual separatism. Of course, deeper than these differences ran the stream of spiritual hunger for fellowship with one another. A deep whisper in the soul was doubtless saying, "We belong together."

If indeed this was God's whisper, then it could withstand resistance and even some defeats that would come. Yet what time and the fortunes of history had undone could not be easily mended. These forces small and many which tended to separate Friends, and the deeper constructive urge toward fellowship, made the new and renewed attempts to construct one body of Friends, an interesting and challenging adventure.

This was pioneering, not wholly unlike the pioneering that rode in the Quaker covered wagons moving westward through the century past. This new attempt at an expanding and embracing fellowship reaching from coast to coast and from Canada to North Carolina also required pioneering genius and skill—not the skill which tries to use devious ways for good ends, but the genius to see and the skill to employ the deeper realities of the situation and to stake everything on the faith that, given time, God through Christ would help Friends find their fellowship.

WHY THE TURN TO FELLOWSHIP?

The facts of these first meetings of Friends and the development of the *Five Years Meeting* will be re-

counted in this journal. Those are facts, important to be sure, but facts do not account for themselves—why the persistent movement toward the new alignment?

The answer to that question is not to be found without worship. The planning committee, referred to above, sat for a while in the spirit of fellowship, trying to *feel* what we were doing—to sense the meaning back of it. We discussed, out of worship, the nature of fellowship that covers the expanse of space and now includes in the imagination of our hearts not only the Friends of America, but also the new Friends, reaching as far away as East Africa. It occurred to us that fellowship in one's own heart not only can bridge vast spaces of geography, but also the spaces of time. We sat with a sense of having around us the Friends in those first sessions of the Five Years Meeting and we linked, in our minds, the new Friends around the world for which these Friends of fifty years ago planned.

Even there this racing, warm stream of the divine does not stop. If it can span, in holy imagination, the time-space backward, it can span it forward. Though more taxing on the imagination, it is no less holy in its nature. It is in keeping with the prayer of Jesus "for them also which shall believe on me through their word."

THE NEW BODY—IT'S PROBLEMS

The Five Years Meeting came into existence. It has never been a perfect instrument. It has made mistakes because people in it could not and cannot sense fully the pure depths of the love of Christ. Whatever the mistakes were, they are past. Those of the future—well, they must be faced with whatever grace of our Lord we can experience. He who prayed in John 17 for his disciples included all of us in his prayer.

Whether a particular organization structure within the church exists or not is not of importance, but the spiritual values for which it stands are important and it is well nigh impossible to keep a full flowing fellowship without some measure and form of organization. Externally the pressures of the times in which we live also tend to drive us together. In the words often heard in ecumenical circles, "The world is too strong for a divided church." The oneness that is in Christ calls us.

Too often our prophetic voice has weakened. We have worked as though the building of the Kingdom of God were little more than the piecing out of a jig saw puzzle—the pieces were there, we only needed to understand how to fit them. There has not been a sufficient sense of sin and darkness in the human heart to be met by the power of redeeming love. The social technician, important as he is with proper skills, training and sensitivity, cannot take the place of the Redeemer.

We have tended to swing into that shallow sea or else we have gone in the opposite direction, banging on the doors of heaven as if God were asleep or, as

Elijah said to the prophets of Baal, as if He were "gone on a journey." We have sometimes demanded that God take care of everything while we escaped to the luxury of Salvation that prepared for death only rather than for life.

OUR CENTER AND SCOPE

Surely, we are now finding that Christ leads us, heart first, into every condition of men — the starving children of India, the migrant laborers in America, and the homes that border our own yards. But we are no longer to anticipate salvation by social service alone, but by a central burning sense of Christ within. Let the center be right and the circumference can never be too great — God so loved the world.

The spirit of service was quite as pronounced as the hunger for fellowship. The Peace Association of Friends, formed in 1867, and the organization for work with the Indians in 1869 were the long term forerunners of the Five Years Meeting. Missionary work initiated by the separate Yearly Meetings during the latter part of the nineteenth century began

to flow together as the American Friends Board of Foreign Missions was organized in 1894 and integrated later into the Five Years Meeting structure. THE AMERICAN FRIEND had also been established in 1894, and later adopted by the Five Years Meeting. Since then a wide range of services in temperance, Christian education, literature and other areas has developed. This saved the new Five Years Meeting from becoming a self-consuming fellowship, and placed important work in our hands.

Around this integration of fellowship and service, the Five Years Meeting has matured. It cannot live without a heart and it cannot live significantly without hands, head, feet — so that no part of this diverse body can say to another, "I have no need of thee."

Though we have not escaped entirely the institutionalizing of a spiritual movement, we must try to keep it a body rather than a machine; and if it is a body, an organism, it requires spiritual food, the warm sunshine of understanding, and above all else a deeply rooted Christian fellowship.

E. T. E.

The Five Years Meeting, 1902

Gleaned From the First Sessions

By Lilith Farlow

THE MEETING OPENS

The meeting was called to order by Timothy Nicholson. Edmund Stanley of Kansas Yearly Meeting was chosen to serve as Presiding Clerk.

Richard H. Thomas, Baltimore, read I Corinthians 13, stressing the key-note of love. A period of worship followed.

Eleven Yearly Meetings sent delegates. Fraternal delegates came from Canada and Ohio. Visitors were present from Philadelphia and London Yearly Meetings.

"We have met for an important service. Fifteen years ago the Friends of America and of England felt the need of a closer union, of combining interests and uniting strength. Three meetings were held, and out of these meetings have grown the Five Years Meeting." Edmund Stanley, Kansas Yearly Meeting.

CONCERNS OF THE SESSIONS

During the six-day conference, many concerns were presented and discussed. The following subjects were among them: scope and work of the Evangelistic and Church Extension Board, legislation, education, missions, finances, work among rural and urban communities, the trend of religious thought, ministry, peace and arbitration, temperance, literature, public worship, a hymnal, a Bible school quarterly.

Missions and Outreach

"What are we doing to influence National, State, County or Municipal legis-

Lilith Farlow, a member of the Friends Meeting at Kokomo, Indiana, is a member of the committee planning for the observance of the fiftieth anniversary of the Five Years Meeting of Friends. Here she reviews the quotations from the first sessions of the Five Years Meeting in 1902, and thereby gives some of the spiritual outlook of that occasion.

lation? How many Friends have been members of Congress during the last decade? How many mayors or members of City Councils or County Commissioners, or members of School Boards? I have long felt we have fallen far short of our duty and privilege." Timothy Nicholson, Indiana Yearly Meeting.

"The way of Christian missions is hard and rough and often times difficult to travel, but with the Gospel message to be preached it seems necessary for Friends and others to exert themselves and continue in their work and privilege of carrying it to the Indian." E. M. Wistar, Philadelphia Yearly Meeting.

"It now becomes apparent that Christian and patriotic duty is not simply the education and training of a body of liberated slaves, but the problem of the training and development of a race numbered by its millions and in the very childhood of its history. Millions in America, and many more millions of savage pagan brothers are in Africa."

John M. Woody, North Carolina Yearly Meeting.

Education and the Ministry

"It is imperative that our colleges be kept on a plane of excellence equal to the best in the land if their halls are to be filled with our youths." Absalom Rosenberger, Iowa Yearly Meeting.

"The trend of religious thought is away from a blind acceptance of other men's interpretation of scripture truth, and toward a reverent desire to find out for ourselves what the truth really is." John Ellwood Paige, New England Yearly Meeting.

"Making new church history is more important than trying to live on the dry bones of ancient church history." Alpheus Trueblood, Indiana Yearly Meeting.

"Young men and women entering the ministry can make no more serious mistake than to hurry into their work in a raw and immature state through eagerness to be about their Master's business. Their Master's own spirit of self-restraint in the matter of His supreme work till He was thirty years of age is worthy of their reverent imitation." Benjamin F. Trueblood, New England Yearly Meeting.

Literature

"Our Church needs a publishing house that shall be unmistakably the affair of the Church . . . We have an inspiring history, but it is nowhere made readily and attractively accessible."

Robert E. Pretlow, Wilmington Yearly Meeting.

"I think the Church will fail in its mission if it does not keep before its membership a literature that shall appeal to the individual; and if we only want historical literature and lectures upon such subjects, she will fail to touch the heart life of her membership." David Hadley, Western Yearly Meeting.

Worship

"Worship is from the nature of it an act which can never be delegated to another. To have been where some one else was worshipping differs by the whole width of the sky from having worshipped oneself. One might as well try to delegate the eating of his daily bread or the appreciation of a sunset. If your own heart has never caught the glorious truth, so that it thrills with the joy of it and gives itself in response, you have not worshipped, however faithful you may have been attending 'divine worship'."

"Where one sensitive soul feels God's presence, it helps his neighbor to feel it."

"No meeting for worship is adequate to the situation unless it takes account of the needs of those who have not yet found the shekinah within their personal spirits, where they meet and commune with a personal God."

"I should say that the first and most important thing of all is to make everybody present realize, even if only dimly, that the *meeting* is a *meeting with God*. If there is no true sense of this upon those who gather—then they have missed the one mark or test which distinguishes a meeting for worship from any other assembly."

"There is a limit to the height to which you can pile inch blocks. They will eventually topple over of their own weight. High structures must always have broad bases. The worshipful spirit of a congregation always declines if there is nothing done to broad-base the spiritual life in the truth . . . When the ministry of a meeting dies down to nothing, or to platitudes, or to chaffy, dry-as-dust talk, the worship goes too, and the sound of prayer will be low."

"The great truth which worship reveals is this, that God is actually present; and if He is present anywhere, He ought to be present everywhere, and our worship must bear witness to His continual presence." Rufus M. Jones, New England Yearly Meeting.

IN REVIEW AND PROSPECT

"The Peace Association of Friends in America and the Associated Committee on Indian affairs were the forerunners of the Five Years Meeting." Edmund Stanley, Kansas Yearly Meeting.

"The Five Years Meeting is going to prove a necessity in our organization, but we will do it a very great injustice

if we start out with too great expectations of what it is going to accomplish. From the very nature of things, it cannot accomplish very much at the start. We may look forward to great things." James Wood, New York Yearly Meeting.

"I suppose when we first began to talk some seventeen years ago about a General Conference of American Friends, some two years before the first convention in 1887 was held, none had the remotest idea we would land in Indianapolis in 1902, in a General American Meeting of at least eleven Yearly Meetings of Friends in this country. The meeting has grown step by step until we find ourselves in what I believe is the work of the providence of God. I have no fear whatever of this meeting ever failing . . . What it is going to develop into, time only can tell, and what that development will be depends upon prayer, faith and the Christian devotion of our numbers." Benjamin Trueblood, New England Yearly Meeting.

"Five years ago I had the privilege and honor of reading the paper that proposed this Five Years Meeting . . . We may well believe that our sun, under God's blessing, is to be a rising sun." Rufus M. Jones, New England Yearly Meeting.

AS THE SESSIONS ENDED

At the closing session, Edmund Stanley, presiding clerk, said, "If the Society of Friends lives as we believe it will live, and prospers and grows strong as we expect it to prosper and grow strong, filling its place among the churches of the land, then you have been making history during this past week that shall go down on the records of this branch of Christ's Church in the land."

Benjamin F. Trueblood of New England offered the final prayer and the Five Years Meeting of 1902 adjourned.

PRESIDING CLERKS

The following Friends have served as Presiding Clerks during the three Conferences of Friends and the ten sessions of the Five Years Meeting.

THE PRECEDING CONFERENCES

- 1887—James Wood, New York
- 1892—Joseph John Mills, Indiana
- 1897—S. Edgar Nicholson, Western

THE FIVE YEARS MEETING

- 1902—Edmund Stanley, Kansas
- 1907—James Wood, New York
- 1912—Joseph John Mills, Indiana
- 1917—Robert E. Pretlow, Indiana
- 1922—John R. Cary, Baltimore
- 1927—W. O. Mendenhall, Kansas
- 1935—Rufus M. Jones, New England
- 1940—Allen U. Tomlinson, California
- 1945—Algie I. Newlin, North Carolina
- 1950—Norval E. Webb, Indiana

QUAKER BUILDING AND BUILDERS—VII

By ELEANOR W. TABER

NORTH CAROLINA YEARLY MEETING

North Carolina Yearly Meeting is growing both in number of members and in number of meetings. According to D. Virgil Pike, thirty-one new Meetinghouses have been built in the last twenty-five years.

Meanwhile High Point Meeting is planning to move from the business part of town to a twelve acre tract of land in a residential area. These Friends have already put over two successful campaigns to raise money for the new building, and expect to get more funds this year. The sums raised, together with the amount to be secured by selling the present property, will enable them to build well. They are looking forward to future needs, and have appointed seventeen committees to think out what the needs will be, including committees on worship, religious arts, music, dramatics, Christian education, shop and craft rooms, heating and air-conditioning, library, etc. Friends are already rooting trees and shrubs, for landscaping the grounds of the new Meetinghouse will require hundreds, perhaps thousands of plants.

OHIO YEARLY MEETING (DAMASCUS)

Ohio Yearly Meeting, Independent, has increased by about 2,000 members and eighteen new Meetings in twenty-five years, but according to Ralph J. Coppock, it has thirty new Meetinghouses, as several have moved to new locations. This Yearly Meeting stretches from North Carolina, through Virginia, Pennsylvania, Ohio, Michigan to Iowa. It reaches down and touches the hearts of simple people, farmers, artisans, working people, and brings to them a simple message of personal salvation through Jesus Christ.

There were forty members of Bethany Friends Church in this Yearly Meeting when it was dedicated in 1947. The work had been started in 1943 in an abandoned one-room school house as a result of a visit of a Quaker evangelist. In 1946 the members of the newly organized meeting began cutting virgin timber which was donated by members and friends. Over one hundred logs of oak, maple, beech and yellow poplar were cut, skidded or hauled to a local saw mill, and with the help of two or three of the Friends, processed until the lumber was hauled back to the location of the future church. The basement was dug by tractor scrapers and the construction done by the men of the church, except for one part-time man. The meeting room was floored with native oak, the exterior with yellow

poplar. A large bell was donated by the Meeting of Adrian, Michigan.

The Olive Street Friends Church, Wattles Park, near Battle Creek, Michigan, is the only church in the community, a settlement which has grown up in the last twenty years. "And some of the people haven't been to church in that time either," writes my informant. The pastor works nine hours a day besides doing his church work.

First Friends Church of Cleveland was organized in 1871 and moved to its present site in 1932. Friends purchased a brick building which had been used as a Universalist Church. The present membership is about 300, widely scattered over the city and several states. The members are for the most part of the laboring class, with some professional people. The community is one-third Jewish, one third Catholic and one-third Protestant.

OREGON YEARLY MEETING

Oregon Yearly Meeting has increased by nearly 1,000 since 1925 and has established 27 new Meetings, and built or bought 21 new Meetinghouses in the states of Oregon, Washington and Idaho.

Medford Friends Church was started in 1942 in a beautiful little brick chapel. By 1948 they had outgrown the building, so purchased an army chapel which they tore down and rebuilt into a two story addition to the original building. This addition is of wood and is to have a veneer of brick, which had not yet been put on at the time of this writing.

First Friends Church of Vancouver, Washington, is located in an industrial city of 40,000. The church is situated in a good, residential section. The 135 members are largely young adults with children, many are industrial workers, with some professional people. A few Friends' families formed the nucleus of the Meeting about 1925. The first small stucco building was erected in 1927 and was completely remodelled in 1950. The main auditorium, seating 150, is beautiful for its simplicity and its worshipful atmosphere.

Whitney Friends Church, South Boise, Idaho, was dedicated in 1939. It consisted of three rooms—worship room, Sunday school room and kitchen. Within a year it was necessary to raise the building and put in a room for Sunday school purposes. Now they are in the process of building a new church and are using the new basement. Already both buildings are crowded.

(To be continued)

POETRY CONTRIBUTORS

LUCILE COLEMAN, 166 Park Avenue, Port Richmond, Staten Island 2, New York.

EDWIN BARLOW EVANS, 1309 East 82, Indianapolis 20, Indiana.

FEBRUARY— BROTHERHOOD MONTH

There are hopeful signs that the United States is moving forward toward greater "unity in race relations," a special message issued by the National Council of Churches has declared. The message, entitled, "Of One Blood," called on the churches to hasten the day when all people will "not only tolerate one another, but love each other." "A revolution in race relations has been taking place in America in the last decade. Old fetters are breaking and a new spirit of reconciliation is abroad in the land."

Although the Christian faith "condemns all racial divisions," the message noted that the churches themselves have "succumbed largely to racial lines." The message appealed to the churches to carry on the "unfinished work of emancipation." "The whole world watches every denial of human brotherhood. The issue of race has become crucial in a time when men must learn to live as brothers if they are to live at all." * * * *

Brotherhood Week, sponsored by the National Conference of Christians and Jews, will be observed nationally from February 17-24. President Truman, in

THE BUILDING FUND CAMPAIGN ON THE RECORD

The following excerpt was taken from the Minutes of Wilmington Monthly Meeting of Friends, held Eleventh Month Fourteenth, 1951.

"Approval was given to a resolution that this Meeting accept its proportionate share of the cost of the new Central Office Building for the Five Years Meeting in Richmond, Indiana. This resolution was presented by the Executive Committee of the Men's League after having been approved in a regular meeting of the League, which group offered to take care of the solicitation. Their offer was accepted by the Meeting with the expressed hope that each member would do his share in support of this building project." Jesse O. Stanfield, Clerk.

Three facts may be discovered in the above Minute that are of special significance. 1. The Meeting has approved the project and expressed its willingness to assume its proportionate share of the cost. Yearly Meetings from coast to coast last year endorsed the project and officially encouraged their constituent meetings to support it financially. Wilmington presents an excellent example of a way in which this can be carried out.

2. The Men of the Meeting volunteered their services in the work of solicitation. Since the Men's Extension Movement of the Five Years Meeting



LOOKING TOWARD A BETTER WORLD

These two little girls, who represent, in their own innocent way, neighborliness and brotherhood as they sit on opposite arms of one big chair, are pictured as they visited Friends University. They are the children of some graduates and former students of Friends U. On the left is Esther Davis, daughter of Robert and Nana Tomita Davis. On the right is Susie Nah, daughter of Jacob and Nancy Nah.

accepting the honorary chairmanship of Brotherhood Week, declared, "until the world accepts the principle of the Brotherhood of Man under the Fatherhood of God, it will be compelled to live under a day-in-day-out alert with the dread of deadly explosions always imminent." Eric Johnston is serving as general chairman of Brotherhood Week.

was officially assigned the responsibility of securing funds, the action of the Men's League of Wilmington is an evidence of the finest type of cooperation. Western Churchmen has made the Central Office their major project in Western Yearly Meeting this year. The Men's Extension Movement of California Yearly Meeting has placed in their present budget, the proportionate share that California Yearly Meeting should assume. Other Men's groups on Yearly, Quarterly and Local Meeting levels are making the Headquarters project their special concern.

3. Wilmington Meeting stresses the importance of every member sharing, realizing that if all will share and "Build Together," the burden will not be too heavy for any meeting to assume, or prevent the carrying out of other necessary services.

Meetings that have taken action in this matter are asked to report promptly to me at 101 South Eighth Street, Richmond, Indiana, so that a record of accomplishment may be kept up to date.

R. Ernest Lamb

If we do not discount the Gospel, but take it seriously and live it adventurously, we will be able to do far more than Russian communism ever dreams of doing in building a better world.

Toyohiko Kagawa

The Five Years Meeting of Friends

In Structure

The Five Years Meeting which first assembled in official sessions in 1902 was constituted of eleven Yearly Meetings; two withdrew later but five more were added. Today there are fourteen Yearly Meetings, as depicted in the accompanying chart.

There is also presented here ten channels of service through which the fourteen Yearly Meetings function. Three of these Yearly Meetings — Cuba, East Africa and Jamaica — belong both at the top and the bottom of the chart. They are Yearly Meetings and function as a part of the family of the Five Years Meeting in so far as distance will allow. They are also important channels, along with other mission areas, for the service of all other Yearly Meetings.

The basic foundation of the Five Years Meeting is not shown in this chart — it is the hundreds of Monthly Meetings that compose the Yearly Meetings and the Five Years Meeting. They are the "vital cells" without which the Yearly Meetings and Five Years Meeting would not exist, but in whose health and growth the Church grows.

Not only must the Five Years Meeting serve as a channel of outreach for the local Meetings, as in mission work, it must also serve them through the other departmental work, so that the Five Years Meeting becomes a two way current of giving and receiving. That is spiritual health and means spiritual growth. This chart is but a quick view of the main lines of organization—an organization which can have great meaning if it is infused with spiritual life.

In Spirit

The Five Years Meeting is a Christian body taking its place among the Christian forces of the nation and the world — working with other Christian bodies for the creation of a world at peace, for human justice and brotherhood across economic, political and racial barriers.

Though forming a part of the historic stream of Christianity, we believe that God may have given us an important though small part which is peculiarly our own. We therefore strive to increase the sense of individual responsibility in our Meetings, a close and immediate communion between the individual and God, the stirring of a Christian conscience on the problems of our day — the end being a responsive heart that answers, "Here am I, send me."

It is from this burning center of faith in the gospel of Christ and his kingdom, and the experience of that kingdom within, that all organization becomes nerve system and blood stream carrying

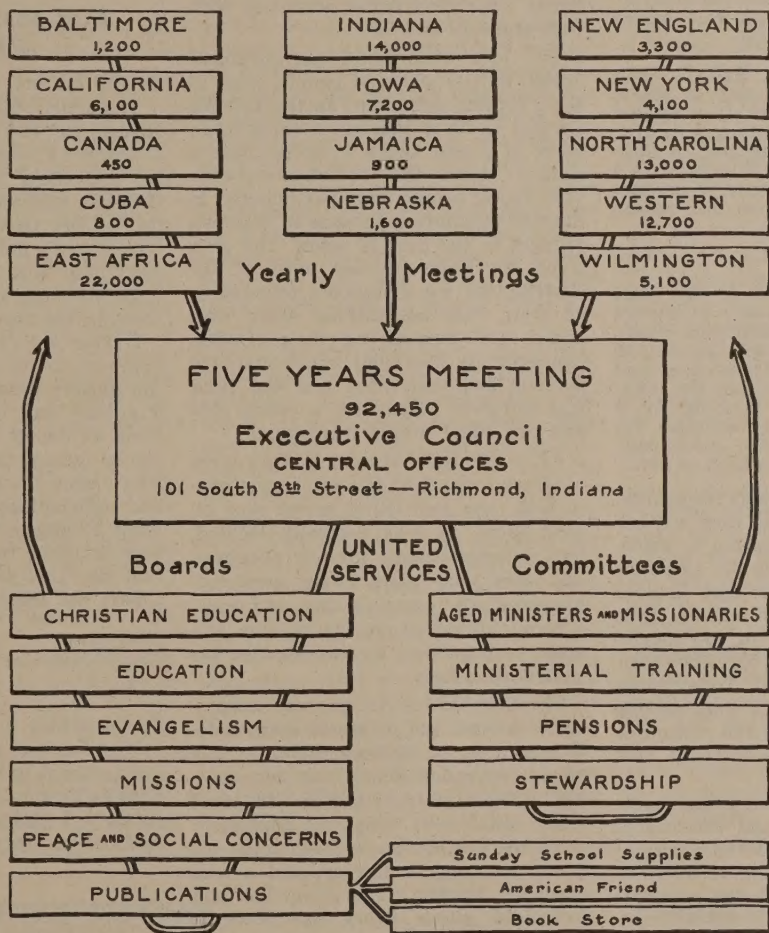
life, health and growth. We cannot escape organization, for as the body is organized for organic growth, so must the body of the Church be organized.

We are a fellowship embracing people we have never seen, but whom we love and whose welfare we cherish.

It is the central aim of the Five Years Meeting of Friends to help bring in the Kingdom of Christ among men; to achieve a wholesome balance between the contemplative form of worship as found through corporate, silent waiting, and the bearing of a vital gospel ministry; to build justice and peace in the world; and to render a loving service of relief to the distressed.

THE FIVE YEARS MEETING

At a Glance



THE FOURTH DIMENSION IN EDUCATION

By DIKRAN Y. HADIDIAN

Dikran Hadidian, who is associated with Oak Grove School at Vassalboro, Maine, came to the United States from Beirut, Lebanon, five years ago. He is a graduate of Hartford Theological Seminary.

In the November 18, 1951, issue of *The New York Times Magazine*, Bernard Iddings Bell, who is a consultant on education and religion, representing the Episcopal Church at the University of Chicago, made this timely comment on the current pedagogical practices which he qualified as *mal-practice*

"... by permitting, and in their silence almost forcing, pupils to ignore religion, the schools are turning out graduates who look on life in a fashion only three-dimensional instead of four-dimensional. The fourth dimension is a sense of a reality deeper than that which sensory observation and reason reveal."

He went on to say,

"It has been and still is the chief element in making man *Man* instead of merely a canny and frustrated beast. Our schools act as though this fourth dimension, if not non-existent, is at best negligible. This impoverishes the inner resources of the pupils. Incidentally, it removes from them any sanction for morality except expedience, and expedience is a weak reed on which to lean."

My concern is particularly for Quaker schools and the challenge they are facing today. Quaker education is essentially God-centered. It is the emphasis on the fourth dimension that justifies the existence of Quaker schools. It is only in the perspective of the fourth-dimension that the other three get their proper places and values. Today more than ever our society is emphasizing comfort, sex, expediency and conceit as the essential characteristics of a real American.

Are we going to leave it to the comic strips, advertisements and sensational newspapers to mould the characters of our youth? Are we going to overestimate the place of formal and academic training and neglect the weightier matters of the law, judgment, mercy and faith?

Barbara Ward in her soul-searching article in *The Atlantic Monthly* of December 1951, speaking of the moral challenge of Communism says, "Parents can demand that the great ideals of the West's humane and Christian society should mold the minds of their children, and that the trend towards purely technical training be reversed. Every one can preserve in his heart a deposit of hope and faith which no nameless totalitarian horrors can waste away."

Parents can demand this only from the schools and the schools in their turn

can demand this only from the parents. There is no set blueprint for bringing about this desired society except that each teacher in Quaker schools be one who imparts to the students not knowledge but wisdom; deposits in their minds not only information but hope and faith.

"CASA DE LOS AMIGOS"

(Continued from page 34)

people. We had envisaged a modest house which could offer accommodations for overnight guests and serve as a headquarters for a program of educational and recreational activities with both students and adults.

The idea remained an attractive dream until a group of people, most of them former volunteers in the Friends Service Units in Mexico, became interested in it and began to accumulate a fund to launch the project. More than 1400 young people have participated in Service Committee projects in Mexican villages in the past 12 years. The gifts were not large because most of the contributors were students themselves or were just establishing their own homes and beginning their careers. However, by May 1951, more than 250 persons had responded and the fund was sufficient to pay for a year's rent and buy some simple furnishings.

After a lengthy search, in the course of which more than 45 houses were considered, one was found which was almost ideal. It was centrally located, had sufficient rooms for our purposes, and was very attractively arranged. Moreover, the owner, a man of means, became interested in the project and made a reduction in the rent as his contribution to it.

The Casa de los Amigos was inaugurated in June and its worth immediately began to be demonstrated. It has dormitory space which can accommodate up to 14 persons and an additional room with twin beds, an apartment room for the hostess, a large room for group meetings, a library, and a well equipped kitchen. The house has had overnight guests every day since it opened and has already been used for a number of conferences, committee meetings, and social activities. Friends Meeting is held there each Sunday morning at 11.

The hostess of the house is Florence Mae Smith, who was a teacher in Friends schools in Jamaica for 17 years. The cordial welcome which visitors feel when they arrive is very largely due to her warm and friendly personality. A small fee of five pesos (sixty cents) is charged for overnights, and meals are provided upon request for a similarly modest amount. Although permanent residents cannot be accommodated,

guests may stay for any period up to two weeks.

The Mexican Friends Service Committee would appreciate it greatly if you will tell your Friends who may be planning a trip to Mexico about the Casa de los Amigos. The address is Campeche No. 262, Colonia Hipodromo, Mexico, D. F. (Telephone 11-5445). Advance reservations sent to Florence Smith will assure accommodations.

Edwin Duckles,
Friends Service Committee
Representative in Mexico

FOR MORE REALISTIC PACIFISM

To the Editor:

The article, "Better Buchenwald Than Hiroshima," in *THE AMERICAN FRIEND* for December 6, was one of the most powerful appraisals of the pacifist position that has appeared in print recently. I cannot say that I enjoyed the article. One doesn't enjoy that sort of soul-searching. But the appeal to a sharper understanding of the pacifist position is there in full force.

I agree with Lauren King that there has been too much pacifism based upon the illusory promise of the "nearness of a golden age of universal altruism." King evidently avoids the error that comes when the pacifist position is based upon the theory of man's natural and sufficient goodness. I am glad that many Friends are coming to realize that man is lifted from sin, not by saying that sin "isn't so," but by the power of Christ, the redeemer.

Grasmere, Arthur O. Roberts
New Hampshire

To the Editor:

May I ask if you could send me, for my personal use, two copies of Lauren King's "Better Buchenwald Than Hiroshima"? I enclose a token contribution to show my appreciation.

Thomas R. Bodine

Care of University Club,
30 Lewis Street,
Hartford 3, Conn.

Whilst recognising that pacifism has in it a certain amount of truth, (Berdyaev) sees the danger to which pacifists are prone, of ignoring the tragic nature of history. His reference to "the anemic gospel of pacifism" may be accepted as a warning against the dangers of oversimplification, a superficial optimism or an abstract cosmopolitanism.

Robert Davis, in
The Message of Berdyaev
The Friend, London

MY VOWS—I

By WILLIAM W. CLARK

With this article, William Clark begins a development of his vows, the pledges that arise out of his beliefs and his religious experiences. In the past months, he has presented in these pages a series of statements on "A Creed." The complete "Creed" and "Vows" will be found in THE AMERICAN FRIEND for April 12, 1951. William Clark is Headmaster of Oakwood School in Poughkeepsie, New York.

God helping me when I fail, I pledge . . .

We turn now to a consideration of the role played in a person's life by the vows which he makes, those pledges to the highest that he knows, which come from deepest within himself, as he faces mankind's most pressing needs. What I believe, my creed, is the inevitable expression in words of an inner, spiritual experience which cries for articulation. A creed is but a witness which cannot stay silent, a burning, living testimony to the best insights and experiences which I have had. But the articulation cannot stop there, with this song of words which bubbles out of my heart. I have to go on to put the implications of this faith into practice in daily life. My witness is in part by word and in part by deed.

There are certain areas of human struggle commonly experienced by all men and peculiarly challenging to one who would strive humbly but earnestly to put his faith into practice. Some of these may be perennial and a part of human experience in all ages and under all circumstances, and some of them may be related quite specifically to problems arising from the conditions of the times when one is living. In any case, the matter seems so urgent and fundamental in its challenge, and the possibility of putting one's faith fully into practice in relation to it seems so difficult, that *vows* become the natural

expression of the human spirit. One faces up to each specific problem and struggles to find the guided answer as to what is the Christian stand to take and line of action to follow. Then, realizing the enormous difficulties involved in following through on this stand and performing such action, one feels moved to make his most solemn pledge to live true to the faith, come what may.

A NATURAL IMPULSE

This natural tendency of the human spirit to make vows at such a juncture is fascinating. Let us note, first of all, that this vowing impulse is natural. Consider two lovers filled with a sweet passion which comes with its own assurance of deathlessness. Yet it is they, spirit filled, who want, no, who *have* to promise to one another that they will be faithful unto death! So always it is that the noblest of men, faced with the most trying, sometimes the most promising, and sometimes the most hopeless tests involving some great cause, pause for a moment to covenant with themselves and with the highest that they know that they will remain true and loyal to the end, no matter what the outcome.

This natural impulse to make profound pledges has its dangers in two directions. It may be taken too absolutely, or not absolutely enough. This is a paradox which I am not able to explain, but I am sure that it is so. On the one hand, there is the very grave danger of being so absolute in one's vows that one comes to worship the vows themselves rather than the God or the cause in whose behalf the vows are made. A complete, unbending, uncompromising obedience, to the letter of the pledge, for all time to come, is demanded. This runs entirely counter to the facts of a life wherein God is a living, guiding spirit, in the understanding of whose ongoing purpose we grow and change from time to time. A vow may thus bind one to an inspiration in the past when one should be seeking

vital inspiration in the present for new guidance and power.

On the other hand, one may take the potent helpfulness and value out of a pledge by making it altogether too relative. There seems to be a kind of ebb and flow, a rhythm, a pendulum swing in all types of human experience, by which, in the present context, we move forward from inspiration to inspiration, with longer or shorter swings of time between, when we are running under the power of the last illumination. God's guidance, the outpouring of His spirit, the unveiling of the light within, is not a constant and steady process which is always the same in its intensity and insight. Loyalty is a Christian as well as a human virtue, by which we remain true, through thick and thin, to the insight of the most recent moment of illumination. In the moment itself we are all spirit, and the obstructing, selfish clutch of "the world, the flesh, and the devil," fades out entirely. But coming down from the mountain-top experience into the valley of daily living, the dual nature of man reasserts itself and we find ourselves constantly struggling against temptations to be untrue to or to compromise the ideals we have seen on the heights. It is the power of loyalty, the power of the vow, which sees us through at such times. The vow cannot be too weak, or it will not stand the gaff.

That is why we make our vows, pledging our lives both for the greatly good things and against the greatly evil ones; but we make them on our knees, crying "God help me when I fail!" Perfect and absolute obedience is inhuman, and we will not suffer the pride of absolutism if we can avoid it; but it is unthinkable that, when inspired by the vision of truth as it tells us what we must do about the important matters of life and death and of our time, we should fail to make our humble but utterly sincere pledges, lest we succumb to the temptations of expediency and compromise.

DOUBLE VICTORY

A hidden fire, a will of steel,
A heart Ann Rutledge held;
Until while walking through the rain,
He heard her funeral knelled.

And then the heat of inner flame
Melted his metal will:
So fused, his heart at least became
Steel's silent domicile.

From will to heart, from steel to flame,
From flame to steel once more—
O Lincoln, girdered into fame,
Your strength *twice* won a war!

LUCILLE COLEMAN

LINCOLN

The throes of Time create earth's stalwart men:
Above the whirlpool of the Nation's foes,
As passion raged too wild and fierce from pen
And tongue, this rugged homespun man uprose,
Invincible in Freedom's moral might,
To set the stage for his immortal role;
The hour was black but purging Truth forthright,
Made flesh in him, could save the Nation's soul.

His wings were alien to the cult of class:
Compassion and unfailing Christian grace
Stamped him the champion of a helpless mass,
The lofty beacon of a lowly race.
Great savior-heart, far-flung American,
Uncommon soul of dreaming common man!

EDWIN BARLOW EVANS

The Sunday School Lesson

Prepared by RUSSELL E. REES

For February 24—Trained and Tested Followers

Mk. 9:2, 10:35-45, 14:32-42; Lk. 8:41, 42, 8:49-56, 9:28-36; Acts 4:13-22

Democracy of opportunity does not mean equality of effectiveness. There were twelve Disciples chosen by Jesus, and Jesus had concern for each of them, and must have seen something of value in them all. Yet when the stresses of life were severe he did not depend with the same confidence on all of them. As water seeks its own level, so men take the places which by character and disposition they are fitted to occupy. In a very short time the three men mentioned prominently in this lesson began to share more fully with Jesus his great experiences. When he was going into retirement for spiritual refreshment he "took Peter, James and John."

However when two of these same men, James and John, came to Jesus with a request for preferment in the Kingdom, he quickly pointed out to them that in His Kingdom, position was not to be granted on the basis of personal friendship or influence. The final test in the world of the spirit is merit alone. "It shall be given to them for whom it is prepared," was Jesus' answer to their request.

There does not seem to be any hostility in what Jesus said to James and John, although there was a frank statement that they did not understand. In so many places in our own kingdoms, and in the kingdoms of Jesus' day, knowing the right people, saying the right things, exerting the right influence, is the thing which counts. But in the realm of spirit there are no strings to pull, no pressure to exert. Goodness cannot be bought in any way; it can only be experienced and lived out in behavior.

One can only believe that all the Disciples were learning in the hard school of experience that a new set of principles was operating in the realm in which Jesus was interested. These men are not to be judged by the point at which they began, but by the progress they were making in understanding. Later Christian history indicates that the Disciples, and especially Peter, James and John were learning and growing in responsible understanding of the message.

The book of Acts takes up the story of the Disciples at a much later period, and shows Peter and John going forward in the work of their ministry. They were not now trying to use their influence to secure a position, but were bearing witness to the transformation

of their lives. On seeing them, men said "They have been with Jesus." The marks of the Master were upon them. Influence was now something they could not escape. What they were cried aloud of the message they were trying to proclaim.

The need for "trained and tested Followers" of Christ is still very great in the world. But what is needed is not "Princes of the Church," but followers of the Master. Even the church has fallen too much into the ways of the world, and presumes that position is something which can be inherited, or held by some right of seniority. "The first shall be last and the last shall be first" sounds like an impossible paradox. Yet the degree to which we too come to understand that the only aristocracy acknowledged in the Christian Gospel is the aristocracy of character and sincerity, is the degree to which we are learning the central meaning of Christ.

Learning that we, too, come to the place of saying, "We cannot but speak the things which we have seen and heard."

Questions:

1. Do we practice true democracy in the Society of Friends? Is one man's opinion as good as another? How do we determine whose influence shall be the greater?

2. Does personal ambition denote unchristian spirit? What makes ambition unchristian?

For March 2—Barnabas, a Good Man

Acts 4:32-37, 9:20-27, 11:19-30, 13:1-4, 14:8-15, 15:1-6, 22-39

There are many persons mentioned in the New Testament about whom we would like to know more. Some are mentioned only once or twice, and some who are noticed oftener are only referred to in connection with other better known persons. Barnabas is one of the persons who is all too little known. There are several references to him, and most of them show him to have been a man of great understanding and of considerable judgment. He is often overshadowed by others, especially by Paul.

The times Barnabas does appear, he gives a good account of himself. First he is noted as a man with some property, who, because he became interested in the followers of Jesus, sold his property and brought the money and gave it to the apostles. Again he appears as the advocate of Paul, one time Saul, and formerly an enemy of the infant

church. It was not beyond his belief that a man can change, and he was willing to trust the conversion of Paul, and treat him as a Christian brother.

He surely enjoyed the confidence of the church in Jerusalem for he was sent as official delegate to Antioch when reports came that a situation needing good judgment had arisen there. Later, after being accepted in Antioch, he was selected *by the church there* to accompany Paul on his first missionary journey. When differences arose between the church at Jerusalem and the young missionary churches, Barnabas went with Paul to plead the case of Gentile converts with the parent church.

In these instances several facets of character are revealed. The first is generosity toward good causes. Money is sometimes called the acid test, and if so Barnabas passes the test. The second is sympathetic understanding of opponents. It is easy to understand those who agree with us, hard to understand those who have once appeared as antagonists. The third facet is the gift of conciliation, the ability to mediate different points of view and be just in dealing with points of controversy. The fourth point is willingness, not only to talk about the Christian enterprise, but to actually venture out on a difficult undertaking, risking everything on a conviction.

We do wish we had more information, we wish we had actual letters written by this man, as we do have of Paul, showing how he proposed to answer vexing issues of his time. Lacking these we have to take the meager information given and piece the facts together and see if they indicate a direction of life. After all, we do, all the time, judge people on partial information. No one can know fully the mind of any other man. We simply take soundings at various points, and believe that we know by these samplings what is the fundamental character of the person.

In the case of Barnabas these soundings taken show indications of a very worthy character. Whenever you find a man with several exemplary characteristics, you rather assume they are part of a general pattern of behavior, and judge the man accordingly. Barnabas was probably one of a great number of persons in the first century who fell under the influence of Christian teaching, patterned their lives according to that teaching, and became part of that tremendous influence which was to move steadily on till the Roman world was thrilled by their example and their witnessing.

Questions:

1. Is goodness something which can be measured by an outside standard, or is it primarily a matter of inner sincerity and purpose? What do you mean

(Continued on next page)

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

CHRISTMAS IN JAMAICA

By LOGAN W. SMITH

Spending Christmas in a strange land among people no one of whom we had known over three and a half months is an experience which we will not soon forget.

In the first place, the physical environment of Jamaica seems very strange; swimming in the sea and getting sunburned on Christmas Day was a new experience. Also, one never need worry about the furnace, overcoat or anti-freeze in the car, but needs only to think about keeping cool. Eating fresh fruits and vegetables from trees and garden on Christmas was unusual for us.

We were told that this was the quietest Christmas in many a year. Due to the August 17 hurricane which destroyed the banana crop many people did not have the money to buy rum or whiskey and get drunk as usual. Jamaica is a land where a few shillings are all too often spent to make the people forget for a few moments that they do not have a lot of money.

Christmas is used by thousands of beggars to give them even more boldness in their begging. American missionaries are thought of by at least ninety-five per cent of the people as being dolers of material gifts and we find Christmas a one-way affair. Our very thoughtful and generous friends at home helped us have a good Christmas personally and gave us the privilege of giving a better Christmas to others.

A COMBINATION OF HOLIDAYS

Christmas in Jamaica is sort of a combination of the 4th of July, Halloween and Christmas in the U.S.A. Masquerade is common; the "John Canoe" dance is a holdover from tribal dances. Jamaicans are very demonstrative and rhythmical and although nothing good or wholesome comes from these dances, they are very popular and draw large crowds. Fireworks are a part of Christmas.

Christmas Day itself is followed by "Boxing Day" on which there are games, some of which are wholesome; but "Sweat Tables" are all too common along the roads in every village. Dice, dominoes and cards are used to gamble; every one thinks he can double his sixpence. Those who deal in bigger figures put their money on big bicycle and horse races held on Boxing Day in the city.

In a land where the economic blight



THE SMITH FAMILY

Left to right: Thomas, Opal Smith, Betty Lou, Logan Smith and William.

of most of the population is very bad, to see so much drinking of intoxicating beverages, and gambling, is as morally wrong and more economically devastating as in "Enlightened" America. In a land where sexual immorality and population pressure, mainly because of illegitimacy, are problems of catastrophic proportions, it is disheartening to see the popularity of low type movies and rhythmical emotion-stirring dances. One wonders if a stable society can be developed when these conditions persist.

TRANSFORMING EXPERIENCE RARE

It is doubtful if there are many Jamaicans who do not know about the Christian Gospel. Everyone knows and believes the Christmas story, but inward religious experience that transforms life is very rare. Religious experience that causes persons to be concerned about other people is all too rare everywhere and seemingly more rare here even for members of the churches. People are more concerned about getting to Heaven than living the kind of lives and developing characters which are worthy of going on forever.

For us to see Christmas without snow is strange, but in all probability there was no snow in Bethlehem. To see a dark skinned girl play the part of Mary is strange to us but it is no doubt nearer the truth than to see a blue-eyed blonde play the part. It seemed strange to see the three wise men portrayed by persons, one of East Indian descent, one of Chinese descent and the other of African descent, but it was very impressive because it dawned on us that this was very nearly how it was on that first visit of the wise men. We have seen much evidence of caste systems based on economic and educational levels here but we have witnessed very little

of the caste system based on the color of the skin.

THE UNIVERSAL MESSAGE

Christ is universal, the Christian message is for all people. Most of the customs and traditions with which men in different parts of the world have adorned Christmas have little to do with the real message. We have found even in English-speaking Jamaica our familiar Christmas Carols sung to strange tunes and with different words, but a new one to us sung to a lovely tune is "Love's Token." The verses of this Carol are:

"Love came down at Christmas,
Love all lovely, love divine;
Love was born at Christmas
Star and angels gave the sign.

"Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and gift and sign."

The words of this carol must be central to our lives whether we have a white or a green Christmas, whether our skin be black or white and whether we have much or little of this world's goods.

The Division of Home Missions of the National Council of Churches now carries on work with migrant labor from coast to coast with the cooperation of state and local migrant committees. A report released recently indicated that 20 permanent staff members and 182 summer workers this year went out to aid migrants in 25 states. They estimated that they reached 120,000 migrants, with a ministry that ranged from stopping a murder in a weekend brawl to holding Sunday school in a mud-floored shack. "Harvesters," jeep station wagons fitted out with recreational aids, travelled from camp to camp, becoming a symbol for the Church's concern for the transient and forgotten. Child care, classes in English and elementary subjects, recreation, Sunday school and worship services, and individual help were included in the program. Home Missions also works with legislation and public opinion regarding migrants. The Five Years Meeting is part of the Home Missions program through the American Friends Board of Missions.

THE SUNDAY SCHOOL LESSON

(Continued from preceding page)

by a good man?

2. Do you think a "good man" is more able to recognize goodness in others than a "bad man"? Was Jesus' ability to see value in people despised by others an indication of his own inner purity? When we condemn people, is that a sign of some fundamental weakness in our own characters?

Friendly Life — Far and Near

Pilot View Meeting in North Carolina recently finished building a five room parsonage, reports the *Friendly News Letter* of North Carolina Yearly Meeting. Ben and Pearl Millikan as pastors are occupying the new parsonage.

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Friends Meetings should be reminded that any member moving from their communities to a new location might well be informed of the Friends Meetings near the member's new home. The Five Years Meeting office will be glad to help Meetings in giving information about this to their members.

* * * *

Milton Hadley, who is a Field Secretary for New England Yearly Meeting and minister of Durham Meeting, and his wife, Freda Hadley, have been in Washington for the past few weeks, working with the Friends Committee on National Legislation in the campaign against Universal Military Training.

* * * *

Friends wanting to help build up the circulation of *THE AMERICAN FRIEND* in their areas may secure the list of Friends in that area already taking *THE AMERICAN FRIEND* by writing to the office at 101 South 8th Street, Richmond, Indiana. This list of subscribers may be checked against any list of members for the purpose of promotion of our journal.

* * * *

Juan Sierra, Cuban Friend who has been studying at William Penn College this semester, returned to Cuba the last of January to resume his duties as Pastor of the Friends Meeting and Headmaster of the Friends School at Puerto Padre, Cuba. Before leaving the states, he visited Luis, Miguel and Tony Casado and their families at Wichita, Kansas, and attended the Friends Meeting there.

* * * *

A conference of Minnesota Friends is tentatively planned for April. Minneapolis Meeting will be host to the conference, which will probably include Friends from Meetings at Northfield, Rochester, the University of Minnesota and Madison, Wisconsin, as well as Minneapolis Friends Meeting. It is hoped that James Walker, Executive Secretary of the Friends Fellowship Council, can share with the conference.

* * * *

Delegates to the Friends World Conference at Oxford are asked to return their completed registration cards as soon as possible to the Conference office, Friends House, Euston Road, London, N.W. 1, England. If delegates do not know their travel plans, they should

complete the card as far as possible and mail it in. The Conference Committee is working on the composition of the discussion groups and needs to have information from delegates as soon as possible.

* * * *

The Men's Extension Movement of California Yearly Meeting has given over half of its \$30,000 budget for the coming year to the Headquarters Building at Quaker Hill. Meeting recently, the group voted \$15,000 toward the Five Years Meeting's proposed new Central Office Building, \$9,000 to the new Arcadia Friends Church, and \$6,000 to a fund for Quaker Meadow, Supplemental Salaries and other needs. Harold Votaw is president of the California Men's Extension Movement.

* * * *

Contributions of \$5,167,278 were made to the American Friends Service Committee last year to support its relief and social service activities in the U.S. and abroad, it was reported at the annual meeting of the A.F.S.C. held recently in Philadelphia. Over three and a half million dollars were given in cash, and a million and a half in clothing and textiles, during the fiscal year that ended September 30. Most of the distribution of the goods was in Korea, Israel, India, Japan, Italy, Austria, Germany, France and Mexico.

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THE AMERICAN FRIEND occasionally receives requests for gift subscriptions from persons writing on behalf of an individual or institution. A recent request came on behalf of the Institute of Economics at the University of Kiel in Germany. If any of our readers would like to make a gift subscription to this University, which has the largest social science library in Western Europe, it would be most welcome. Gift subscriptions to other institutions or individuals here or abroad will carry *THE AMERICAN FRIEND* to readers who otherwise could not afford to take it.

* * * *

Two students from Whittier College will attend Fisk University for the second semester of the school year as exchange students. Jim Deeming and John Patton, both members of the junior class, have been selected as the students to be exchanged. Jim Deeming plans to be a doctor and, according to the Whittier College paper, *Quaker Campus*, feels that this experience will be of great help in his later work. John Patton, a biology major, hopes that a semester at Fisk will shed light on such questions as "What is this thing called prejudice and how will it affect me?"

"How does it feel to be in a minority?" "What steps have been taken toward mutual understanding of these various groups?"

* * * *

Several articles of interest to Friends have appeared recently in nationally known magazines. An excerpt from a Pendle Hill pamphlet, Gilbert Kilpack's "Ninth Hour," appeared on the religion page in *Time* magazine for December 24, 1951. A selection from another Pendle Hill pamphlet, Harold Goddard's "Atomic Peace," appeared in the December *Seventeen*, a magazine for young women. Samuel Marble, President of Wilmington College, has an article entitled "What Happened to Our Values?" in the November issue of *motive*, the Methodist student publication. A sympathetic and well written article on Mennonites appeared in the January, 1952, *Ladies' Home Journal*—"Queer People," by Dorothy Thompson.

* * * *

Mary Esther McWhirter, editor of children's materials for the American Friends Service Committee, has visited Meetings in North Carolina and in Iowa this winter. Among other meetings, she spoke to the Fourth Annual One-day Training Conference for Sunday School teachers and workers of the Yearly Meeting held at New Garden Meetinghouse in North Carolina. The Mitten Tree program started by Mary Esther McWhirter now brings in thousands of pairs of mittens to the Service Committee for children in Europe and Asia. A Mitten Tree at Younkers Store in Des Moines, Iowa, sponsored by the local AFSC, brought in more than six hundred pairs of mittens during the two weeks it was on display.

* * * *

A report issued recently by the Swarthmore College Peace Collection indicates that during the year reported, over 350 visits were paid to the Collection by groups and individuals representing eleven states and fifteen foreign countries. The material in the Collection has steadily been made more available for reference and research. The library of 2,086 volumes was ready for use in the spring of 1951. The final processing of the Jane Addams papers has been completed. The Peace Collection, formerly under the direction of Ellen Starr Brinton, is now directed by Curator Mary G. Cary. A report from the Friends Historical Library, also at Swarthmore, indicates increased use of the collections there, and an increasing acquisition of original Meeting records. The Library has been collecting Quakeriana since 1871. During the year re-

ported, 828 registered visitors used the Library, some doing research for writing in such fields as "Negroes and the Civil War," "Quaker influence on government," "Friends in Russia," and "Quakerism in Holland." Service to Friends and others by mail has also increased somewhat.

* * * *

"The Quaker Meeting for Business," by Leonard Kenworthy, which appeared in *THE AMERICAN FRIEND* for October 11, has been reprinted and mailed, on request, to a number of Friends Meetings across the country. This thoughtful analysis of the spirit, meaning and function of the Friends business meeting has been used by Meetings and individuals to increase their knowledge of the meeting for business, a "unique contribution" of the Society of Friends. Copies of this reprint are still available at the office of *THE AMERICAN FRIEND*, 101 South 8th Street, Richmond, Indiana. Among the Meetings which have asked for reprints are: Portland, Russia; Portland, Oregon; Indianapolis, Bloomington, Back Creek and Salem Meetings and Westfield Quarterly Meeting in Indiana; Cincinnati and Springfield Meetings and Wilmington Yearly Meeting in Ohio; 15th Street Meeting in New York City, Macedon and Scarsdale in New York; Daytona Beach, Florida; West Hartford and Stamford, Connecticut; Urbana, Illinois; Portland, Maine; Friends Meeting of Washington; Deal, New Jersey; Montreal and Toronto in Canada; Brookville, Maryland; Wichita, Kansas; Friendsville, Tennessee; High Point, North Carolina; Searsboro, Iowa; Lawrence, Massachusetts; and the Portland, Oregon, American Friends Service Committee office.

* * * *

A short article in the *Friends Intelligence* for January 12 tells the story of the famous old Yearly Meetinghouse at Mt. Pleasant, Ohio, which is now under repair work and restoration by the State of Ohio. The Yearly Meetinghouse was erected in 1814, built primarily for annual Yearly Meeting sessions with a seating capacity of 3,000. The design is characteristic of the traditional old meetinghouse, a rectangular room divided by an immense wooden panel which may be drawn up into the attic by means of a wooden axle requiring four men to turn it. The acoustics in the building are perfect. The Meetinghouse has been unused for any Yearly Meeting purposes since 1917. The present Friends Church in Mt. Pleasant is associated with Ohio Yearly Meeting (Damascus) and uses another church building. Local families in Mt. Pleasant have helped preserve the building and have worked for its preservation as a state memorial. The state legislature appropriated \$50,000 for its reconstruction two years ago and the

work of restoration has now begun under trained workmen. The restoration is under the care of the Ohio State Archaeological and Historical Society. Ellen Starr Brinton reports that interested readers may write Elizabeth Lupton, Mt. Pleasant, Ohio, for further information.

Friendly Fellowship

DAYTON, OHIO—Dayton Friends have paid off their parsonage debt, their efforts culminating with a New Year's Eve offering. A watch Service at the Church ended with the burning of the mortgage, leaving the parsonage free of debt. Billy and Marie Lewis are pastors of the Dayton Meeting. John Retherford will hold a series of Meetings at Dayton March 10-23. Errol T. Elliott will speak to Dayton Friends on February 3.

* * * *

CHICAGO, ILLINOIS—At Artesian Avenue Chicago Meeting of Friends a special program was given on December 23 entitled, "Christmas Around the World." Included in the program were group singing by the children and a solo, "Silent Night," sung in German by Crysta Adamski. A film was presented showing how Christmas is observed in many countries. The program closed with the appearance of Santa Claus. A Young Folk's Party held December 29 featured a reading of "William Penn's Trial in England." At the New Year's Eve Watch Party, William Munson showed pictures of Europe taken during a hiking trip on the continent last summer. Just before midnight, a short service of dedication for the New Year was held.

Emma Hill Hadley

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In the Larger Circle

The American Council of Churches has adopted a resolution favoring universal military training. "Some form of military training is indispensable to the security of our nation and the maintenance of freedom in other areas of the world," the resolution reads in part. The American Council of Churches is not to be confused with the National Council of Churches, to which the Five Years Meeting belongs.

* * * *

Ohio State University's controversial gag rule has been further relaxed, virtually rescinded, according to Religious News Service. Recommendations by President Howard L. Bevis which return speaker selection methods to the system used before the censorship rule was adopted have been accepted by the board of trustees. The screening rule, which had resulted from controversy over the speaking of Harold Rugg of Columbia University, had been first applied to Cecil E. Hinshaw, Quaker pacifist, who had been scheduled to speak to the campus F.O.R. His rejection had caused much criticism of the screening rule. Under the new order, called a "further interpretation" of the rule, faculty members will have the responsibility of selecting outside speakers without submitting their names for screening.

WANTED

A middle-aged couple to keep house and care for an elderly gentleman, not an invalid, in Denair, California. Located in a farming community, one-half mile from Friends Church. References exchanged. Write care of P. O. Box 158, Denair, California. Immediate reply is urgent.

VISITING FRIENDS

Friends traveling in Florida may wish to make the guest house of Sarah Belle George at 202 Second Avenue, Daytona Beach, a stopping over place for a few days or weeks. Friends Meeting in this area welcomes visitation.

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A recent issue of *The Reporter*, published by the National Service Board for Religious Objectors, gave an interesting breakdown on some 1-A-O figures. Although the total number of men in noncombatant service is not known, a denominational report on 340 1-A-O men in training at Fort George Meade has been made available. Seventh-Day Adventist was the denomination of 119 of the men; Church of God, 24; Apostolic Christian, 18; Pentecostal, 17; Protestant (no preference), 16; Baptist, 15; Methodist, 14; Church of Christ, 13; Christian, 8; Friends, 8. The remainder of the men belonged to 34 different denominations, including a number of little-known sects.

CORRECTION

The photograph of the Quaker United Nations Team on page 22 of *THE AMERICAN FRIEND* for January 17 was taken at Quaker House in New York City, not in Phillip Jessup's study, as is indicated in the caption. Phillip Jessup lived at Quaker House for a time before he became an official representative of the United States government, but has no connection with the picture of the Quaker Team or the setting of this picture.

I have tried to keep things in my own hands, and I have lost them all. But what I have given into God's hands, that I still possess.

Martin Luther

BIRTHS

NICHOLSON—To John and Berthamay Pearson Nicholson, a son, John Talbot, on December 13, at Glen Cove, New York.

WINGARD—To Clark and Marilyn Wingard, a daughter, Deborah Jane, on December 25, at Minneapolis, Minnesota.

MARRIAGES

GRISWOLD-CHISMAN—Norman Jane Chisman, daughter of Mr. and Mrs. Howard Chisman of Clarksville, Ohio, to Richard Allen Griswold, son of Mr. and Mrs. Floyd Griswold of Rockdale, New York, on December 26, 1951, at the Pansy Methodist Church, Rev. Virgil Hamilton officiating.

HARLAN-WILSON—Ruth Evelyn Wilson, daughter of Mildred Wilson of Des Moines, Iowa, to Edgar L. Harlan, on December 22, at the First Friends Meetinghouse in Des Moines, Herbert Pettengill officiating. Both are members of the Meeting.

MASTERS-DANIELSON—Virginia Danielson, a member of First Friends Meeting in Des Moines, Iowa, to Edward Masters, on October 26, at the home of the bride in Des Moines.

NORRIS-JOHNSON—Carlene Helen Johnson, daughter of Carl L. and Helen Johnson, to David Allen Norris, son of Ralph and Ruth Norris, on November 3, at the Union Park Methodist Church in Des Moines, Iowa. Davis Norris is a member of First Friends Meeting in Des Moines.

OXENREIDER-PHILLIPS—Barbara Phillips of Oskaloosa, Iowa, to Donald R. Oxenreider, a member of First Friends Meeting in Des Moines, Iowa, on September 2, at Oskaloosa.

PAUL-OXENREIDER—Mary Lou Oxenreider, a member of First Friends Meeting in Des Moines, Iowa, to Donald J. Paul, on December 31, at Des Moines, Iowa.

DEATHS

BARICKMAN—Florence Barickman, on November 9, at the home of her daughter, Mary Gaunt, at Towacko, New Jersey, aged sixty-seven. Surviving are three daughters and two sons. The funeral service was in charge of Herbert Pettengill. Interment was at Des Moines, Iowa.

COSAND—Charles Elbert Cosand, on January 20, in Richmond, Indiana, aged eighty-one. He was born near New London, Indiana, in 1870, the son of Nathan and Priscilla Butler Cosand. He was a lifelong member of New London Quarterly Meeting. He married Emma Clark of Georgetown, Illinois, on July 14, 1898, and to them were born three children, Murray H., Gladys Cosand Johanning and Phyllis Cosand. He graduated from Earlham College in 1896 and received a master's degree from the University of Chicago in 1914. His teaching career included a year at Lowell Academy in Lowell, Kansas, three years in the Danville, Illinois, public schools, three years at Plainfield Academy in Indiana; nine years at Friends University, two years at Arsenal Technical

High School in Indianapolis, and a year at Penn College, as well as his teaching period from 1919 until 1943 at Earlham College. He spent a period in 1917-1918 with the Army Educational Corps in France. His memorial service was held at West Richmond Friends Meeting in Richmond, Indiana, on January 22.

HOLLINGSWORTH — Alfred Hollingsworth, on November 10, at Des Moines, Iowa, aged seventy-seven. The funeral service was conducted by Herbert Pettengill. Interment was at Des Moines, Iowa.

MORGAN — Anna Morgan, on September 26, at her home near Spring Valley, Ohio. A birthright member of Friends, she was for many years an active and faithful member of the Spring Valley Meeting. Her Meeting and community are deeply thankful for the clear, Christian witness of her life among them. The example of her faithfulness and the

influence of her spirit are alive in the hearts of those who came to know her in the fifty years she was with the Spring Valley Meeting. Surviving her are four sons, grandchildren and great-grandchildren.

MORGAN — Loren W. Morgan, on November 8, at Whittier, California, age seventy-nine. He was born near Ackworth, Iowa, the son of William and Elizabeth Carey Morgan. A lifelong Friend, he was always active in the work of the church and held places of responsibility in his home meetings at Ackworth, Iowa, at Paonia, Colorado, and, for the past thirty-five years, at Whittier, California. He is survived by his wife, Anna Andrews Morgan, two sons, Chestine H. of Evanston, Illinois, and Merle L. of Whittier, California, one granddaughter and two great-granddaughters. His sister, Leona E. Morgan, of Whittier, also survives him.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kraves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11 a.m. Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m.; Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA

Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.; Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones SY 6-3372, SY 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavors 6:30 p.m.; Evening service 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FImore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m.; Scarsdale Friends Meeting, 133 Poplham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, Vermont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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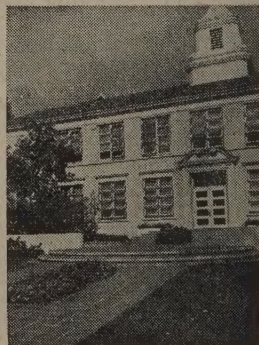
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